

GOD's JUDGMENTS on a *sinful*
7292 *People.*

A
S E R M O N

P R E A C H ' D

On the 8th of *December,*

BEING THE

F A S T - D A Y,

A P P O I N T E D

To Implore GOD's Protection

Against the

Plague now in France.

By WILLIAM GOLDWIN, M. A.
Vicar of *St. Nicholas, in Bristol,* and late
Fellow of *King's College in Cambridge.*

Οὐ μέγας τοσούτους λοιμοί, οὐδέ φοβερά οὕτως ἀνθρώπων,
οὐδ' αὖ μοῦ ἐμνημονεύετο γενέσθαι. *Thucydides.*

— *Nec savior ulla* —
Pestis & Ira DEI.

Virg.

Bristol: Printed by and for JOSEPH PENN;
and Sold by WILL. COSSLEY, Booksellers.

[Price Three Pence.]

2 E R M O N

On the 8th of December,

THE G. THE

YACITA



Plague now in France

WILLIAM GOLDWIN, M.A.
Vice-Chancellor in England, and late
Fellow of St. John's College, Cambridge.

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

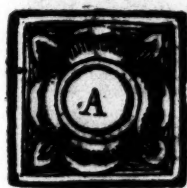
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 Bristol: Printed by and for Joseph Penn;



TO THE
Church-Wardens,
THE
Gentlemen of the Vestry,
AND
Other INHABITANTS of the Parish
of *St. Nicholas in Bristol.*

GENTLEMEN,



S a Dedication of a Sermon
ought to contain as much Truth
and Sincerity as the Sermon it
self, I shall make no Compli-
ments nor Excuses, because I am not go-
ing to flatter either the Dead or the
Living; neither do I see, why a Parish-
Minister, who is ordain'd to serve GOD

The DEDICATION.

and Man, without Selfishness or Craft, should affect a Nolo to appear in Print, or wait for Requests and Importunities, to make himself publickly Useful, if he has a fair Opportunity. Doing Good, and speaking the Truth in love, is our Business, to which the Freedom of a neat Press lends a helping Hand, because it represents fully to the Sight, what, perhaps, might be but imperfectly heard from the Pulpit. Whether Sermons will bear the Eye as well as the Ear, the World must judge. However, even this, such as it is, I recommend to Your Reading and Service, and am,

GENTLEMEN,

4 OC 58

With all Sincerity,

(as in Function bound)

Your faithful Minister,

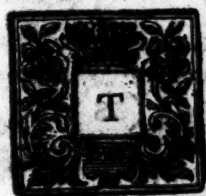
and humble Servant,

WILLIAM GOLDWIN.



ISAIAH 26. and Part of the 9th Verse.

When thy Judgments are in the Earth, the Inhabitants of the World will learn Righteousness.



THE corrupt Condition of both Church and State, which the *Jews* had brought themselves to by their own Folly and Vice, gave room for this serious Remark, to awaken them into a Sense of Danger from their national Sins; which being committed by a Body of People collectively, as a Kingdom, were visitable by God's Judgments only in this World; For there can be no punishing whole Nations, as such, in another World, because the Frame of all Governments will be dissolved with the Universe, and be no more a political Body. Every private Person, in a future State, will answer for his personal Crimes, and *bear his own Burden*; every Character, *High or Low, Rich or Poor*, must stand before the Judgment-Seat of CHRIST, to receive according to their Deeds in the Flesh; but the Kingdoms, whereunto they belong, if guilty of such national Sins, as provoke Heaven to send its Judgments on a Land, will
here

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here visibly receive their Portion, to drink in the bitter Cup of divine Wrath by a publick Scourge. This the *Jews* felt in a Scene of publick Calamities, some of which still hang upon that dispersed Nation; and every State since, according to their Behaviour, has, or will feel the heavy Hand of God upon them in such Visitations, as best answer the End proposed by the Almighty in his Corrections——For, says the Prophet, *Shall I not visit for these Things? Shall not my Soul be avenged on such a Nation as this? And are we better than they? No, in no wise;* except in the Happiness of a better Religion, which adds to our Condemnation, because we abuse the Pearl of the Gospel thrown before us, and sin against the Light of Revelation.

Now as the Apprehension of the *Plague*, (as yet, (Blessed be God) in Point of Situation, at a great Distance from us) is the Occasion of this Day's solemn Meeting, appointed by Authority, to dedicate our selves to the great Duties of Prayer, Repentance and Amendment; as the best Means either to avert the Judgment, or be better prepared to receive the Stroke with Christian Courage and Resignation: I shall not in this Place enquire, whence a Plague arises; as whether from flying Insects, or from a bad Air, stagnated and corrupted for want of brisk Winds; or from the evil Communication of Goods capable of receiving and giving Infection; or from Scarcity of Provisions, unwholesome Food, or Filthiness, which may bring on us such an Habit of Body and Mind, as will dispose us to a pettilential Distemper. Such an Enquiry after natural and second Causes, is more proper for the Men of Skill

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Skill in Physick and Philosophy, who may now
show their Love to Mankind, if they can trace
the intricate Workings of this subtle Disease, and
prescribe suitable Remedies to Prevent or Relieve
for human Means must act their Part with God's
Blessing upon them.

Nearer shall I trouble you with the usual
Precautions recommended on such Disasters; be-
cause, besides the Guard, the Law of Nature teach-
es every Man to set on his own Constitution; 'tis
the Business of the State and the Civil Powers, to
enact and enforce wholesome Laws and Preserva-
tives against such an Enemy invading us from abroad,
the quarter of Danger: For 'tis observable, that
our well-situated and plentiful Country is rarely
the first Breeder of such Diseases; the Plagues we
have laboured under, have been all Foreign, im-
ported upon us. Indeed the cautionary Methods of
cleanly Accommodations for the Poor, a large stock
of Provisions against the Day of Trial and popular
Clamour, a necessary Prohibition of Commerce with
infected Places and Persons, are but proper Regula-
tions, because the *Salus Populi*, the Safety of a
whole Nation depend upon it. But, I say, these
physical and political Considerations come not pro-
perly within the Verge of the *Pulpit*; 'tis more the
Duty of our Function to make it a Day of Religi-
on, to consider Plagues, in the Scripture Sense, as
real Judgments from God, to enquire into the
Causes of such Visitations, and thence cry aloud and
spare not, but tell a wicked People of their Doings,
that by a timely Repentance they may avoid so
dreadful a Plague; which, tho' 'tis but Death, the
necessary Change of our Nature, yet of all Evils
under

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under the Sun, it appears in the most terrible Shape, because of its previous Horrors of an almost unavoidable Mortality, its frightful Circumstances of Confinement within the Stench of Contagion, and the doleful Groans of dying Friends, and because of the Extent of its Mischief to the Lives and Fortunes of whole Families: But I forbear describing the dismal Colours of a pestilential Scene, lest it should look like an Artifice to raise Terror: 'Tis too deep a Tragedy for the stoutest Spirits, and, as some Physicians have observ'd, the bare Dread of it may contribute something towards the Evil we are afraid of: In such Cases especially, a cheerful Heart doeth good, like a Medicine, Prov. xvii. 22.

THUS much being premised, 'tis high time to do justice to the Solemnity of the Fast, and to the Words of the Text; in order to which,

I SHALL, 1st, enquire what are the most remarkable Sins, that are apt to draw down GOD's Judgments on a Land.

THEN, 2^{dly}, shew of what Sort those Judgments are, with which God visits and punishes a Land.

LASTLY, See what is the true End of such Judgments, namely, that the World may learn Righteousness.

NOW the the first and greatest national Sin, is a general Contempt of GOD's Word and Commandment, an irreligious Disregard to all Means of Grace, and a neglect of publick Worship; for as GOD requires a publick Acknowledgment of his Name before Men, every wise Nation forms a Method of Religion in the most convenient Decency and Order, to keep up the open Profession of Christianity.

When

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When therefore a vile Looseness in Principle and Practice prevails, when even good Morals decay, when 'tis a Fashion to be Vicious, when 'tis Gallantry to turn Revelation and Eternity into *Lasciviousness and foolish Jesting*, and even to play with *Hell-Fire*, then a Way is made by such Impiety for National Judgments; for how can a Nation expect Favour from GOD, if its Members neither Honour Him nor *Reverence his Son*. One of the Prophets lays the Irreligion of those Times on the great Men of that Age, because they might know better Things, and ought in all Things to be Patterns of good Works; for the Exercise or Abuse of Religion depends much upon good or ill Example: King Solomon, who was a Judge of such Matters, observes thus, *When the Righteous are in Authority, the People rejoyce; but when the Wicked bear Rule, the People mourn*, Prov. xxix. 2. For if the chief Springs move well and regular, the under Parts will follow the good Motion, and do their Duty. Let then the Great, who are entrusted with Power to serve GOD and Man, speak and act as profanely as they please, GOD's Judgments in the Earth may convince even them, that the Support of true Religion is the Support of good Government, and the best Security of a People from the Strokes of Divine Vengeance; for if they read the old Testament, Protection for Obedience to GOD's Law, or Calamities for Disobedience, is the constant Language to the Jewish Nation, who having enjoyed the Blessing of a good Establishment, 'till they corrupted it with heinous Abuses, and so fell by their Iniquity, may teach us that Lesson of Wisdom, either to shew more practical Religion, or expect such a Stroke, as may not be in the Power of the greatest Politicians to screen off or fly from.

B

ANO-

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ANOTHER reigning Vice in the Nation of the *Jews*, was *Luxury* and *Lewdness*; for, says the Prophet, *How shall I pardon thee for this? When I had fed them to the full, they then committed Adultery, and assembled themselves by Troops in the Harlots Houses.* Now, tho' Debauchery is personal, and the Parties concern'd will have the Wages of their Sin in the Day, when GOD shall judge the *Whoremongers and Adulterers*; yet it grievously affects a Nation also, because it corrupts the Principles of the Subjects, it breaks their natural Courage, and defiles them with such a Stain, as even tinctures Posterity with the Sins and Infirmities of their Fathers. This the two famous Governments, *Sparta* and *Old Rome* were so sensible of, that they fix'd the strictest Laws to restrain their People from Debauchery and excess of Riot; for *Chambering and Wantonness* as much weakens a Kingdom by its Effects, as it does our natural Bodies. Now, tho' these Bosom-Sins ever were and will be in the World, yet, when either Impunity, Fashion, or Luxuriousness encourage this Vice, it goes on with an high Hand, and then it is, that GOD will arise to Judgment and visit for such Things. This appears from the Fate of *Sodom and Gomorrah*, and the Cities about them, who giving themselves over to Fornication, and going after strange Flesh, are set forth for an Example, Jude vii. the Fire of GOD's Wrath being sent to purge and punish them for the Fire of their unnatural Lusts: They suffered that Vengeance as a civil Community, because they permitted and practiced the *Works of the Flesh* without controul. Where human Power will not correct, the divine Hand of Justice often does it with the Messengers of his own Wrath: He maintains his own Cause. ANO-

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ANOTHER national Sin, that provokes the Jealousy and Wrath of God, is the Permission and Use of Idolatry in a Land; 'tis a palpable forsaking the true and living God, for a dumb Object of false Worship; when therefore a Nation is in all Things too superstitious, and bows down to Idols, as a part of their religious Worship, it becomes liable to God's Vengeance. The Scripture is full of Threats against this spiritual Whoredom, and the Jews felt them to their Cost, whenever they turn'd from God to molten Images. And give me leave to observe also, that the idolatrous Part of Europe has hitherto tasted deeper of God's Judgments than the Protestants; at least, they have had the Beginnings of this Sorrow, the first Fury of this Sickness: As *Lactantius* observes, *Offensa divinitas scelere hominum prave religiosorum gravi eos infortunio mactat*. That is, the Deity being offended at the Wickedness of Zealots, smites them with an heavy Blow. Not that even we abound in Goodness so far, as to expect the destroying Angel to pass over our Dwellings: The Rod of Chastisement hangs over our Heads, and *except we Repent, we shall all likewise Perish*. For a reform'd Church without reform'd Lives, won't save us from the Wrath of God,

BUT, tho' we keep ourselves from Idols, yet the Idolatry of Covetousness seems to make another national Sin. Now, tho' Treasure is the Sinews and Support of a Nation, keeping the Blood of a Constitution warm, and in a Capacity to maintain itself in War or Peace, yet if all is sacrificed to private Interest, and much fine Gold is the only God we

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serve, then it turns into a national Sin ; for publick Avarice corrupts the Streams of Law and Justice, it establishes Pride and Haughtiness ; it pampers the Minds of Men with immoderate Ambition ; it tempts them to Cheating and Oppression ; it brings on Bribery and Corruption ; it overthrows all Sense of Honesty and Integrity ; and at last, endangers a whole State, by its own Weight of immense Wealth ; at least, it damps the Religion and Morals of the Inhabitants, and consequently touches a Nation in a very sensible Manner. It appears upon History, that most of the great Empires of the World owe their Downfal to this *love of Money, as being the Root of all Evil.* One of the Symptoms of the *Jew's* Ruin was this Vice ; for, says *Isaiab,* *Thy Princes are Companions of Thieves, every one loveth Gifts, and followeth after Rewards.* And since this Crime discovers a Dissatisfaction under handsome Circumstances, and a distrust of Providence, it may provoke GOD to punish this Sin by Losses, and strip a covetous People of their darling Mammon, because they made it a *Mammon of Unrighteousness* ; that as *in the Day of Prosperity they were joyful overmuch,* they might *in the Day of Adversity consider.* *Agur's* Wish therefore, is as proper for a Nation, as for a private Person : *Give us neither Poverty nor Riches.* Let us be rich in good Works, abound in more Charitableness, and renew a well-temper'd Zeal for the publick Good. For as too rich or too poor Blood may affect the Health of a Man, so a Nation may suffer by either Extreme of Plenty or Want.

BUT farther, there is another national Sin, that seems too strong upon us, and that is Swearing, vain
and

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and false Swearing; which is that high Crime, that seems to affront GOD to his Face, to defy his Power, and make a Mock of a solemn Obligation. Now, tho' the Swearer and Forswearer will be personally Punished, when GOD summons them to a greater Bar than any on Earth, to answer for the *Offences of the Tongue and a double Heart*. Yet, if in the mean time Perjury is pass'd over as a Trifle, and Oaths and Curses sound terribly loud in our Streets, without Notice and Correction, that impertinent Vice becomes National; not only in the spreading Part, as being a sort of catching Vice, but also affects the State where it reigns, and exposes it to divine Vengeance: For if earthly Powers, who are to be Guardians of publick Virtue, and *Executors of Wrath on them that do ill*, justly correct Revilers of their Authority, shall not GOD, the King of Kings, visit for so gross Treason against him, as *wicked Blasphemy, and other corrupt Talking against the most High*? Now, that GOD has and will take Cognizance of this presumptuous Sin in Nations, I think, appears from this Sentence in *Jeremiah, Because of Swearing the Land mourneth*: Mourneth under the Weight of publick Afflictions and Judgments. The best Use then we can make of this, is to keep firm to the sacred Oaths we take, and utter no vain ones in common Talk, either to varnish our Language, or vent our Passions, lest thro' Perjury and Cursing we draw down a publick Curse, even a Judgment upon the whole Land.

ANOTHER national Sin is Ingratitude, or a Forgetfulness of GOD'S Mercies and publick Blessings. This black Crime is frequently charged upon the *Israelites*, who rebell'd against their Deliverer, mur-

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murmured against their own Happiness, and forgot even Miracles wrought for their Deliverance. Now, if GOD bestows publick Bounties upon a People, when none but GOD can save the great Ship of State from sinking under a violent Storm, he justly expects Returns of publick Acknowledgment in a religious Way: Fasting and Prayer for Success, and Thanksgiving for Mercies receiv'd. Should therefore a *rebellious and gain-saying People* spurn at national Favours, forget GOD's Hand in the Day of Distress, and vilify the *glorious Instruments* he raised up to Protect and Defend our excellent Church and State: What a publick Crime is this? What a Provocation is given to GOD, not only to stop the Current of his heavenly Blessings, but perhaps turn his wonted Mercies into severe Judgments, and leave an ungrateful People to themselves, or their Enemies: Either of which is a terrible Judgment! For a Government, without GOD's Hand to Steer and Direct, runs as great Hazard as a Ship without a Pilot. *Safety is of the Lord.* Prov. xxi. 31.

THE last national Sin I shall mention, is that of Division and Party-Faction. Now, this is not only a Sin, that paves the Way for a Judgment, but is even a Judgment in itself; for 'tis one of GOD's Threats to Israel, *I will divide them in my Fury.* And we all read and know, that a *Kingdom or City divided against itself, is soon brought to Desolation.* Nay, this wretched Spirit of Quarrelling, is not only a Sin against GOD, but also against our Selves, our common Peace, and Interest: For as 'tis a breach of Gospel, which commands *Peace on Earth and good Will towards Men*, so Party is the ready Way to break the Order and Harmony of all good Government,

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vernment, because it sometimes gives an Handle to enterprising Men to erect arbitrary Power, which is a Plague almost incurable, inasmuch, as *Liberty* once lost, is seldom recover'd. However, 'tis too plain, that Party eats up the Vitals of our Religion, it perverts the due Course of Laws, it endangers our civil Rights, and is a great Enemy to Property and Trade; one of which is our Birth-right, and the other a strong Pillar of our Nation. What greater Crime then can we commit, than to continue in this Sin of Division, which cuts the deepest Wounds on Church and State? And here I neither accuse nor excuse any particular Persons; *in many Things we offend all*, and all have contributed to kindle and keep up this Flame: Now, tho' each Side is apt to blame its Opposite, and both to vindicate their own Conduct, and Notions; yet, if we all would coolly consider what a Train of publick Mischief; what a Destruction of all spiritual, moral and civil Duties; what a course of Divine Judgments may follow, sooner or later, upon our unnatural Animosities; A Nation, that can be destroyed only by civil Discord, might be perswaded to *love as Brethren*; to *lead quiet and peaceable Lives in all Godliness and Honesty*; to heal our Breaches by mutual forbearance, and, like good *Samaritans*, pour Oil into the Wounds of a Nation fallen into the Misery of Party, and by Prayer and Charity be instrumental towards averting the Judgments that hang over a divided People, wherein each must expect his Share; for national Judgments seldom have respect of Persons. These Scourges are of a general Influence, and a Pestilence, or a civil Confusion, make no distinction of Parties. The crying Sins of a Nation being thus described, I pass on to shew

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shew what are the usual Judgments of GOD on a sinful Land.

NOW the national Judgments that commonly attend the Sins I have mention'd, are generally such, as Plague, Famine, a Civil War, or an Inroad of a foreign Enemy. Now, tho' indeed these publick Evils may arise from natural or political Causes, as Famine and Pestilence may be a Cause of each other, so an intestine War may come from a long Train of human Passions, work'd up by Degrees and Accidents, to an open Rupture; as was much the Case in the former and late Rebellion. *From whence came these Wars and Fightings among you, says St. James? Come they not hence, even of your Lusts:* So a foreign Invasion may be the effect of Treachery, Surprise, State-Policy, or Revenge; but as these Calamities are mention'd in holy Scripture as GOD's Judgments, when he visits a wicked Age, 'tis plain we must not look upon them as meer Casualties, but consider them as his Scourges, inflicted upon us to answer the great Ends of Providence: *For, is there any Evil in the City, and the LORD hath not done it?* Thus to shew, that a foreign Invasion is a Judgment from Heaven, GOD threatens the Israelites in these Words, *Lo! I will bring a Nation upon you from far, and they shall eat up thine Harvest and thy Bread.* Thus for the other three Visitations, Famine, Plague and Sword, the Prophet Gad's Proposal to David, proves that these are Judgments, and are executed upon Nations at GOD's Will, as appears in the 2d Book of Sam. xxiv. 13. Just then and true are thy Judgments, O LORD, who shall not fear thee, and glorify thy Name? 'Tis thy Right and

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and Power to send these Judgments on the Earth; 'tis our Business to learn Righteousness.

THE World then being too well satisfied, that GOD punishes national Sins with temporal Judgments, I shall proceed, in the next Place, just to enquire for what Ends GOD pours out these Vials of his Wrath upon a sinful People.

NOW though GOD does not *willingly afflict the Children of Men*, nor play with their Miseries, as Tyrants do upon Earth; yet, when *thro' the abundance of Iniquity, the love of many waxes cold*, when Atheism and Profaneness get ground, then the Honour and Justice of GOD is obliged to make his Power known among Men: And since neither his Works of Creation, nor Providence, nor the Testimonies of Himself and Son, given us by his Miracles, nor the Light of Revelation, can persuade us to believe; then is he forced to correct the World in his Anger, and send Judgments, as convincing Proofs of his over-ruling Power, and such Judgments too, as make even the best Physicians cry out, 'Tis the *τὸ θεῖον*: 'tis the Hand of GOD that strikes such Blows. Thus *Pharaoh* derided GOD in all his Ways, 'till the *Egyptian Plagues* brought him to a better sense of Things. The first End then of publick Visitations, is to keep up the Belief of a Deity, and *Faith on Earth*.

THE next good End of GOD's Judgments is the same which all legal Punishments propose by their Executions; namely, as a Terror to others for the Amendment and Reformation of their Lives. For, tho' we want no *Motives to live righteously, sober-*

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ly, and godly in this present World; yet sure such Terrors of the LORD, as the Plague now abroad, that slays its Thousands and Ten Thousands in the Streets, that bids defiance to whole Armies, and baffles all the Powers of Art and Contrivance, can't but strike us with an awful Concern, can't but alarm us to a sense of Religion, and put us upon christian Measures to atone GOD's Wrath by national Righteousness: And if the Disease of our Sins is epidemical, the Cure must be in proportion; if we are to be punish'd for publick Crimes, we must be exemplary Good and Obedient; we must by hearty Faith, sincere Repentance, by constant publick and private Prayer, turn unto the LORD our GOD: This is the good Effect, even the distant View of the Calamity ought to produce upon us: Unhappy those, and worthy of all pity, where such sore Affliction falls. 'Tis a sharp and terrible Scourge; but it not only vindicates GOD's Being, Power and Justice, but also contributes to purge corrupt Nations, and make the Remnant that are saved, believe and tremble, obey and learn Righteousness, from the Judgments of GOD.

To conclude therefore,

SINCE Iniquity is the Cause of our Ruin, since it appears, that Irreligion and Debauchery, Idolatry and Swearing, Avarice and Ingratitude, Party-Heats and Divisions, are the bad Seeds that ripen by time into GOD's dreadful Visitations, such as *Egypt* and *Jerusalem*, *Sodom* and *Gomorrab* felt; such as some Countries already, and others may soon feel, 'till by degrees they may steal in upon us; what can I recommend as a better Preservative, than to turn our Contempt of Religion into *Reverence and godly Fear*; our

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our Lewdness into Sobriety, superstitious Inclinations into Purity of Heart, our Breach of the third Commandment into a conscientious Regard for Oaths, our Ingratitude into a just Sense of memorable Mercies, our scandalous Covetousness into a publick Spirit, and our Party-Quarrels into an unanimous Agreement to *fear GOD*, in whom we Believe; to *honour the King*, to whom we have solemnly Sworn; and to *love the Brotherhood*. Which christian Principle we can't better testify, than by opening our Hearts and Hands towards the Collection now waiting for your Charity at the Door; that whilst we are begging the Blessing of Health and Safety from GOD, we may contribute to the Health and Support of the Poor: Who can tell how soon we may be as *Marseilles* itself, being a maritime populous City, and exposed to Danger, and may become Objects of Pity and Charity our selves? As therefore this Days Humiliation is to raise in us a due Sense of Religion and Compassion; let it raise in us that good Part also, a Spirit of Charity; which tho' always necessary, because *we have the Poor always with us*; yet is very proper on this Occasion, and may be accepted not only as our Mite-offering of Thanks, for our Preservation from the Sicknes hitherto, but also may, under GOD, tend to our future Safety. For *blessed is he that considereth the Poor and Needy; the LORD shall deliver him in the Time of that Trouble*. Which that we may never feel, let us send up to the Throne of Mercy, that Petition in our Litany, *From Plague, Pestilence and Famine, from Battle and Murder, and from sudden Death: Good LORD deliver us. Amen.*

F I N I S.

our Lowlands into Sobriety, temperance, industry, and
 nations into purity of heart, our breath of the
 third commandment, into a conscientious regard
 for Oaths, our ingratitude into a just sense of
 innumerable Mercies, our scandalous Covetousness
 into a godly spirit, and our Party-Quarrels
 into an unanimous agreement to love GOD, in
 whom we believe, to whom we owe the King, to whom
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 may contribute to a more plentiful Support of the
 Poor: I shall tell how soon we may be as well
 furnished, being a marriage populous City, and
 exposed to many and many dangerous Objects of Pi-
 ty, which may be removed, and therefore this Day
 I shall endeavour to do in an easy and good Particular
 and I shall endeavour to do in an easy and good Particular
 a great Charity, which is always necessary,
 because we have the Poor always with us, yet is
 very proper on this Occasion, and may be accepted
 not only as our little offering of Thanks for our
 Preservation from the sickness of the Year, but also
 may be a great help to our future Safety. For
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2 I VI